THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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THE DEMISE OF HELL

IN the nineteenth century a Church of England missionary society printed and used the following prayer:

"O Eternal God, Creator of all things, mercifully remember that the souls of unbelievers are the work of Thy hands, and that they are created in Thy resemblance. Behold, O Lord, how hell is filled with them to the dishonour of Thy Holy name. Remember that Jesus Christ, Thy Son, for their salvation, suffered a most cruel death. Permit not, we beseech Thee, that He should be despised by the heathen around us. Vouchsafe to be propitiated by the prayers of Thy flock, Thy most Holy Spouse, and call to mind thine own compassion."

In other words, this missionary society reminded the deity that hell was full of unbelievers; that his son, Jesus Christ, had died most cruelly for them, and that, even so, nothing much had happened; that if the deity would not take note of the death of his son, would he please be propitiated by the prayers of the Church, and please look to his own compassion.

What Has Happened?

It may be thought that this terrible crudity belonged wholly to a rather illiterate and perhaps fanatical missionary society, but it was typical of many highly cultivated preachers.

Dr. Pusey, for instance, was Professor of Hebrew at Oxford, the founder of the High church movement, and a thoroughly influential person. He died a little more than seventy years ago. Yet Dr. Pusey, in his sermons in Oxford, could let himself go in the following manner on the subject of hell.

"Gather in your mind all which is most loathsome, most revolting, the most treacherous, malicious, coarse, brutal, inventive, fiendish cruelty, unsoftened by any remains of human feeling; perceive the fierce, fiery eyes of hate, spite, frenzied rage ever fixed on thee, glaring on thee, looking thee through and through with hate, sleepless in their horrible gaze. Hear the yells of blasphemous concentrated hate as they echo along the lurid vaults of hell, everyone hating everyone."

This was to go on for ever and ever and was to be endured not only by "sinners" but by anyone who for one reason or another found himself in hell. Dr. Pusey's sermon in which his descriptive powers were so exercised was printed, and no doubt widely circulated, as were other of his tracts and sermons.

It is unthinkable that a similar prayer or description from similar sources could be printed to-day. What has happened, and why?

The Change

The religious perceptions of men have widened and deepened to-day. Organized Christianity is on a higher level than any time since it was a Church. A profound change has taken place more particularly during the past half-century. The creeds and articles of belief have remained the same; the liturgies have remained the same; the sources of authority in all the churches which recognize exterior authority have remained the same. And the essential doctrines have remained the same; nothing has altered save the Christians who use all these things. And why suddenly, in such a short time, should they alter?

There is only one explanation, although many influences have gone to its making. It can be said that Christians, no matter in what way it has come to them, have received a new insight. Since nothing in their major exterior beliefs has changed, it can only be concluded that this has come from inner perceptions. Christianity is different to-day, on a higher level than even the immediate past because men have made it so. There has been no supernatural intervention. Simply through their own inner efforts men have seen a new light, and the new light burns more purely than the old.

Revelation

The evidence of these facts makes nonsense of the traditional doctrine of revelation. The supposed supernatural revelation of traditional Christianity was just as potent a hundred years ago as it is to-day. If it led men to believe in hell then and no longer does so, then there was, and is, something wrong with it. And the traditional claim is that there can be nothing wrong with a supernatural revelation; if there is then it is not supernatural or a revelation. It can only be concluded that the whole traditional doctrine of revelation is wrong. On the clearest evidence men have seen a new light in this age through their own inner perceptions. They themselves have discovered the truth of God and have found what is right and wrong. If they have done that in these days then most assuredly they did the same in days gone past. It is men who have been right and wrong and not any supernatural revelation of God; and on the evidence no such revelation has been forthcoming.

A Brave Bishop

The quotations in this article have been taken from the standard life of Bishop Colenso. The bishop was one of the first and bravest Biblical critics of the nineteenth century. He was harried, persecuted, and as far as may be, excommunicated from the Anglican Church. It would

be agreed on all sides to-day that the lonely bishop was right, and all the major forces of tradition organized against him wrong. His interior revelation was right; the official revelation of the Church wrong. It is a matter that should be noted that the trustees of what is now Manchester College, Oxford, the training college chiefly for Unitarian ministers, considered offering the Principalship to the bishop. It came to nothing. But at their annual meeting on June 28, 1883, after the bishop's death, they passed a resolution, a long one, praising and remembering his memory.

It was probably the only one recorded anywhere about him after his death.

The trustees of Manchester College, claiming no supernatural revelation, were right, all those who persecuted Colenso were wrong.

A MATTER OF KINSHIP

By G. D. Scupill

WHY is it that in our day heaven and hell, if mentioned at all, are mostly subjects of mirth? Is it because, in their reaction against the fantastic pictures formerly presented, men still have a lingering suspicion that there may be some truth in those pictures after all—a suspicion which they seek to conceal by being facetious?

Or are the majority of our population simply in revolt against the sober-sided kill-joys, of whom a few still remain, who are convinced that *they* are safe from the penalties to be meted out on a coming day of wrath and that they will be able to look down upon the torments to be inflicted upon those who have dared the displeasure of God by enjoying the life which God gave them?

In any case, both those who make fun of heaven and hell and those who imagine they have well-padded, insulated seats reserved for them in heaven think of both as places or states of existence belonging not to this life but to life hereafter.

But is there no possibility of a heaven or a hell upon earth, in this life, here and now? That is not just an academic question. It is pretty much to that that other questions boil down to, which many are asking themselves to-day. Men everywhere are tired of and sceptical about the teaching, from which in the past the Church derived much of her power, that the rewards of heaven will make up for present sufferings and injustices. That doctrine is regarded now as so much dope. What men are clamouring for—not for the first time in history but more persistently now than ever—is social justice and decent living conditions here on this earth.

It is not an unreasonable desire. That the means chosen to realize the desire are so frequently unreasonable is another matter. The Church—we may as well face it—is distrusted. Not only is her traditional teaching about heaven and hell deemed out of date but she has too frequently been identifiable with and subservient to those in authority. To regain any of the ground lost the Church's industrial chaplains and, even more, her Christian laymen, have a task which might well daunt the stoutest heart.

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Nor is it easy for them to get back to the Source of Christian power: they cannot be certain what it was that Jesus taught about heaven and hell. There are at least two strands of teaching in the Old Testament and Jesus appears to have been influenced to some extent by both of them. The history of the Jews was only a little less unhappy in ancient times than it has been during the present century. Frequently it seemed to them that God had abandoned the whole of his creation, and, nigh to despair, they besought him to rend the heavens and come down. But on what his coming down would be like, views or wishful thoughts differed. One school pictured him coming as a Deliverer, flaming sword in hand, taking fierce vengeance upon his enemies—that is to say, upon the enemies of the Jews. But another school saw him coming in tender compassion, feeding his flock like a shepherd, gathering the lambs with his arm, carrying them in his bosom, and gently leading those that were with young (Is. 40:11). This was to happen, not necessarily in the far-distant future, but possibly in the lifetime of that generation. God, inhabiting eternity, was yet able to make his dwelling "with him that is of a humble and contrite spirit."

Neither of these schools would command much support from the ordinary man of to-day, the first because it brings God down to the level of the most inhumane of men, and the second because it would be so utterly contrary to anything that has been experienced by a generation which has seen two world wars.

But what did Jesus think? We cannot be certain. Some of the ablest scholars of the present century, including Alfred Loisy and Dr. Schweitzer, after very searching analyses of all the available evidence, have come to the conclusion that Jesus expected the world to end at his death or very soon thereafter, the last days seeing the establishment of God's sovereignty upon earth. On the other hand there are others—notably Dr. G. S. Duncan in *Jesus, Son of Man*—who, taking the same evidence as Loisy and Schweitzer, have come to the conclusion that "the essential key to the mission and message of Jesus" is to be found in the confident assurance which Jesus derived from the Old Testament that "God's presence with his people may become a reality here and now, if only the people are ready to receive him."

When doctors disagree it is unfortunate for the patient—in this case the bewildered ordinary man of to-day. It is little wonder that some thinkers, despairing of knowing anything for certain about Jesus, should have preferred to create a Christ in their own image. But it is not a Christ which has succeeded in commending itself to more than a tiny fraction of the people.

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The opinion has been expressed that, so far as the bulk of our population is concerned, the Church is on the wrong wavelength. Many will agree. Not to put too fine a point upon the matter, a God who is not going to make his presence felt and his justice perceptible until some date in the far-distant future is not any use to people who see themselves as the plaything of outrageous fortune in the present. Rather than yield sovereignty to so impotent a God, they prefer to take their orders from the State or, if not from their own State, from the human gods who have enthroned themselevs in the Kremlin.

What the Church has to say about God and heaven and hell will never achieve clear reception so long as her teaching seeks to raise men's eyes above this world to the next. It need not do so. Heaven can be defined as a place or state of existence in which God's will is sovereign; and such a state of existence can sometimes be attained here and now. That ancient Hebrew prophet was quite right: God does live with those that are of a contrite and humble spirit, and he does revive the spirit of the humble; he does revive the heart of the contrite ones.

Hell, on the other hand, can be defined as a state of existence in which something other than God is sovereign. With such a definition and with what we have seen of human affairs during the last thirty years, is there anyone would deny the possibility of having hell upon earth? If hell be possible, heaven is, too. We have our choice. But hell is not a matter of future fire and brimstone: that person is already in hell who acknowledges anyone else but God as sovereign of his life. And heaven does not depend upon having a share or a monopoly of this world's goods: it depends upon having a heart sufficiently humble for God to dwell there.

It is even to-day more marvellous, more heavenly, that we are akin to Jesus Christ than that we can fly faster than sound.

NEXT WEEK

We shall print a special illustrated Overseas Supplement.

A TALE TO BE TOLD III.

THE INSPIRED COBBLER

By J. R. Sturges

(In the following story from the minister of the Unitarian Church, Portsmouth, different in form from other stories of courage and faith told in this series but the same in meaning, our readers will find a brave continuity from the past to the present.)

IT is just one hundred and fifteen years ago—on New Year's Day, 1839—that John Pounds, the cobbler-schoolmaster, died in Portsmouth. Hundreds of people crowded to his simple funeral. His fame has spread far beyond the boundaries of his native borough and still hundreds of summer visitors to Southsea seek out the ruins of the High Street Chapel and stumble their way to the memorial stone erected on his grave. From some source they have learned something of his work.

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He was apprenticed as a shipwright in the Portsmouth Dockyard in the year 1778, the year when Admiral Keppel sailed from Portsmouth with his fleet of twenty-four ships to fight the French, but three years later, when only fifteen years of age, had the misfortune to fall into a dry dock and although he recovered was terribly crippled. From then on, for nearly fifty-eight years, he carried on the trade of cobbler in a small shop in a narrow street just off the main thoroughfare. He was not a good cobbler, but he was a good neighbour. Not only would he repair boots without charge to those that were poor, but he would share his meal with the hungry, he would treat minor ailments, care for an injured bird, and was always ready whenever help was needed.

It was this genuine sympathy for others which led him to adopt a nephew who was only a young baby, and it was his concern for this lad which caused him to become a gratuitous schoolmaster to poor children. These would crowd into his small shop, as many as forty in a space sixteen feet by six feet, and there he would teach them. His methods were original and he quickly established a reputation, but individualist that he was, he would pick and choose his youngsters and refused to extend his school or require payment from his scholars. Often children were tempted by the prospect of a free breakfast or a hot potato, but once inside the shop they all came under the spell of this born teacher.

The commonplace incidents of everyday life—the sunset, a walk in the High Street, the pet raven in the corner of his shop, the old cat—these would all be used to excite a wider interest in youngsters and every achievement in spelling, reading, writing, or arithmetic received generous praise. A great lover of nature, one of the main features of his curriculum was the regular school journey some five miles out of the town to Portsdown Hill, where the children might observe the birds and flowers and trees. Although they left as early as seven o'clock in the morning, John Pounds would have been up long before to prepare the breakfast and to cut the sandwiches for the day. And on the return journey this cripple, whose back was so bent that it was almost parallel with the ground when he walked, would carry the youngest children who were too weary to walk. Was it any wonder that those who knew him could never forget the greatness of the service he rendered? Frank Faulkner, who drove the mail coach to London and was a member of the High Street Chapel, often passed him on the road, and another, Mr. Lemmon, the master of a small trading vessel, would help him out with a few provisions. These and many others could never forget his selfless devotion to his children. And when he died his possessions amounted to little more than his tools and a mug of sprats for his mid-day meal.

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Unitarians have always had a special interest in John Pounds, for during his lifetime he was closely associated with the High Street Chapel, and several of its leaders took a great interest in his work. When he began his school he required books, and after having been rebuffed by one clergyman, he sought the help of the Rev. Russell Scott (grandfather of C. P. Scott). Here, of course, he found a real friend. Scott was an enthusiast for education and helped to found the Portsmouth Lancastrian Society, besides establishing the first lending library in the town. He supplied Bibles, testaments, and other books, and was always ready to help.

John Pounds always attended the evening service at the Chapel, accompanied by his children, and when a Sunday School was started it received his wholehearted co-operation. Another member of the Chapel, Alderman Edward Carter, five times Mayor of Portsmouth, arranged to have a portrait of the cobbler painted, unbeknown to him, and it was in Carter's house in the High Street that John Pounds died. A memorial tablet was erected near to the pew in which he always sat and some years later a monument was set up over his grave in the Chapel grounds. Another member of the Chapel, Brent Price, a bookseller and printer, published a small pamphlet on John Pounds and many years later the Rev. Henry Hawkes, the successor of Rev. Russell Scott, wrote a very fine account of his work entitled "Recollections of John Pounds." Another member of the Chapel, Mr. Henry Blessley, carried on for many years a Sunday School for poor children in the old workshop, and a John Pounds Home for Girls flourished for many years.

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To-day there are few traces of the scene of John Pounds' activity. The site of the little cobbler's shop comes within the greatly extended power station and all signs of it have been obliterated. The Chapel where he worshipped was blitzed in 1941 and the wooden forms on which his scholars sat were burnt. The portrait of John Pounds which was so prominently displayed in the great Guildhall was destroyed on the same night, and the John Pounds Home for Girls has been closed. Only the monument over his grave remains and can be still seen by those prepared to stumble through the ruins of the Chapel and the brambled burial ground.

Soon it is hoped to rebuild the High Street Chapel, and a special feature of the rebuilding will be the laying out of a John Pounds Memorial Garden. The new Meeting House will be smaller than the old Chapel and this will permit a fair-sized garden, through which will be a path leading to the stone monument. The garden will be entered through a pair of wrought iron gates which will open into the High Street so that for the first time the memorial will be visible from the main street. It is hoped to make the garden attractive and that an even greater number of visitors will come to know of the selfless endeavour of this crippled cobbler.

But the present congregation of the High Street Chapel are equally concerned to perpetuate his memory in ways which would have the approval of John Pounds himself. One of them, a journalist, has recently created considerable support for a local society concerned with spastic children, through his articles in the local press. Another is undergoing special training with a view to establishing a Brownie pack for disabled children. It would be appropriate if some of this activity could be centred in the New Meeting House, and that a John Pounds Club should give it active support.

COMMENT

A Classless Society?

"CAPTAIN Wilson, what shall I charge for the small cakes with the pink icing?" I was having a cup of coffee in a pleasant, oak-beamed, home-made cake and tea shop; and, forgetting my manners, I looked round to see the unusual association of military gallantry with the products of the kitchen. There, sure enough, was the gallant captain with his martial whiskers, and the incongruous cakes. A sign of the times? Was this the kicking of a social anachronism against pricks of irresistible fate? The only thing of which I can be certain is that this was a minor episode in a social struggle that may change its direction, but never its purpose.

In *The Garden Party*, Katherine Mansfield gives a picture of a colonial society that had not existed for much more than a half-century; and yet when in that story Mrs. Sheridan, as a sop to her conscience for having a garden-party, whilst the little cottage over the road had been visited by tragedy, suggests that one of the girls should take to the bereaved family, she says to one of her daughters: "Run down just as you are. No, wait: take the arum lilies too. People of *that class* are so impressed by arum lilies!" Revolutionary Russia, too, that had abolished classes is now in possession of an hereditary officer class; and Professor Dibelius, in his fascinating study of England and her institutions, wrote that "only a short-sighted Rationalism could hope that the class struggle would be abolished by intellectual training. Such training may lift the struggle to a higher, nobler plane, but not eliminate it." It may well be, indeed, that equality of opportunity in company with the forces of heredity, now given full play, will result in seating a new class, based on intellectual capacity, more firmly in the saddle, than any class hitherto known.

Class distinctions become wholly deplorable only when they are practically fixed, and thus allow those social castes to arise, to which, because of their political and economic pull, the old-fashioned name of estate is more appropriate. It seems to me that so long as the path of advancement is kept open, and movement up and down is not artificially impeded, the existence of classes is, at our present moral level, not only inevitable, but also is a condition of social health and efficiency.

A Tribute to Liverpool

FOLLOWING the progress of our Queen and the Duke of Edinburgh through New Zealand, I was interested to read about her reception in Nelson, a delightful port that in the composition of its inhabitants occupies a position analogous to that of Cheltenham in this country; although I rather think that its inhabitants would be somewhat annoyed to read an account by a British Special Correspondent, who described it as possessing still some of the qualities of a frontier town.

Nelson used to be known as "Sleepy Hollow," and it used to be said that as every boy left it as soon as he was able, there were ten young women resident there for every young man. Many years ago a mercantile training ship from Liverpool visited the little port, and the local people, rising to the occasion, arranged a dance for the cadets. A young woman of my acquaintance told me that she was asked by a young cadet for a dance, and as he was leading her to the floor he stopped for a moment and said: "Well now, in case you be thinking things, I may as well tell you before we start, that I'm engaged to a young lady at Liverpool." Long may Liverpool continue to produce such patterns of discretion and constancy.

In 1790

AS I faced my congregation last Sunday the fate of an English Presbyterian minister, a Mr. Proctor, at Stafford came to my mind. Apparently, when he went there first in 1790, he was "a man of very decent manners, with too much of the courtliness . . . of the ministers of that age. He had some knowledge and a great deal of anecdote, and he had a considerable library of useful books. But," says the contemporary Chronicler, "he was so unfortunate as to outlive his faculties, and is now . . . only the ruins of a man." A later historian considered that his experience was conducive to a mental decline. When he first went to Stafford, the congregation was very small, and as "they were composed, principally at least, of aged persons, some of them married, but without families, others in a state of celibacy, the melancholy office devolved upon him of interring the remains of friend after friend in quick succession."

The fact that I am myself beginning to count as "an aged person" will, no doubt, ensure that my fate will not be quite so melancholy as that of the unfortunate Mr. Proctor, but, by and large, the picture is a true one of an uncomfortably large number of Unitarian congregations. What can we do about it? The only thing I can think of is to carry on as well as we can, encouraged by the fact that time and again in the history of our Movement, the tide has turned, accessions of strength have come from unlooked-for sources, and a congregation that has once seemed on the verge of extinction has become a centre of living liberal missionary power.

Strange Gods

I HEARD the other day of a little girl who had been to a music examination. When she got back home she went to tell her grandmother about her experience. "How did you get on?" she was asked. "I think I did all right," was the answer. "Such a nice old gentleman listened to me playing the piano; but, Oh, he was *so* religious." "Religious, my dear? What do you mean?" "Well, all the time I was playing, he did nothing else but call out, 'O my God, O my God'!" We can all see, of course, that the little girl applied the wrong term; but I sometimes have wondered whether some of those who are thought to speak with authority on the subject of religion are any wiser. *Commentator.*

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

RELIGION AND SCIENCE

SIR,—We have heard so often now that Science deals with How? and not with Why? that it will soon become merely another "chestnut" to be roasted in the fire of argument.

A study of semantics (see Prof. Cronbach's article, "The Linguistics of Theism," in the October issue of the *Hibbert Journal*) might help us all to understand whether we mean the same things when we use the same terms, but if religion is a way of living, as we have so frequently been told and reason confirms, then there is no breach with science so long as the discoveries of the scientists are used aright, i.e. to enhance the art of living. The two go hand in hand. I would go so far as to say that they are merely different aspects of the same thing—man's search for ways and means of living at his fullest and best.

The confusion seems to have arisen when men, calling themselves theologians, thought to probe the mystery of the life force governing the universe; gave it a name; and endowed it with personality. Supporters of orthodox Christianity have erred more in this respect than members of the other religions of the world who are quite as conscious of the power and mystery around them but—in essence—never identified their idols with the Life Force itself. Their gods are tangible symbols of the intangible—nothing more.

Scientists profess to find out How? and do so. Religious bodies profess to find out Why? and, so far, have failed to do so. This is one of the main reasons why the ordinary people in this scientific age are more satisfied with Science. I suggest that religious leaders should turn attention to their real function—instructing people in the art of living healthy and wholesome lives. They will then find themselves ranged alongside the scientists, and both will have a better chance to discover Why?—if the answer is to be found in the finite world.—Yours,

Maidstone. *Margaret Ault.*

"AURA OF RESPECTABILITY"

SIR,—Following the Rev. Basil Viney's article, "About It and About," in which he reviewed two pamphlets on Christian unity, it seems worth while to quote from the *Daily Telegraph* of January 19, in which the withdrawal of Roman Catholics from discussions in the British Council of Christian Churches is reported. Quoting the Roman Catholic Bishop of Clifton, Dr. Hutchinson, the report has this:

"We are anxious that Christian unity should be reached, but it is the unalterable conviction of our faith that can only be brought about by acceptance of the Catholic faith and submission to the Holy See."

This is not new; but it is plain: and it is not Catholic. What aura of respectability in things spiritual is there, that people should so often play with the fire of intolerance, for the mere name's sake of unity?—Yours,

York. *T. Brett Davies.*

"ODD—OR ISN'T IT?"

SIR,—Surely your contributor, Sidney Spencer, should do some more reconsidering. If the "Invisible Church," or the "Holy Catholic (Universal) Church" is to consist only of those

who "belong to the fellowship of Christ," then a good many people are going to be left out. It is absurd to eguate universalism with Christ mysticism. Presumably nine Unitarians out of ten would be left out of Mr. Spencer's church; which is rather an odd idea to find propounded in a Unitarian paper. Or isn't it?

I cannot help thinking that Mr. Spencer in his Christ mysticism enthusiasm not so much left most of the Unitarians out, as forget all about them. One sign of the dangers of such enthusiasm.—Yours,

London. *Chas. Greenfield.*

[*Odd and not odd both at the same time. Which we trust is one of the attractions of "The Inquirer."*—EDITOR.]

UNITARIAN PARTIES

SIR,—In reference to numerous enquiries and suggestions from many members of our churches I beg to state that Unitarian Holiday Parties, led by Unitarian ministers, will be leaving this summer for Holland, Switzerland and Norway. (See advertisement column.)

On the initiative of local members, parties have been organized and holiday funds launched in two churches. Are there any others who would like to follow suit? I shall be pleased to offer advice.—Yours,

32 *Windsor Road, Doncaster.* *G. W. Parkinson.*

THE INQUIRER

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NEWS REVIEW

CONFERENCE OF RELIGIOUS LIBERALS IN JAPAN

(*The striking similarity between the notice below of a conference of Japanese Religious Liberals, and notices we print of conferences in this country, will be noted.*)

The 2nd National Conference of the Religious Liberals of Japan was held, under the auspices of the Japan Free Religious Association, at the Unity Hall in the campus of Seisoku High School in Shiba Park, Tokyo, on November 8 (Sunday), 1953.

The Conference was opened at 10.30 a.m., with a public worship, jointly officiated by Reverend Shigetaro Akashi, of Japan Free Christian Church, and Mr. Shinichiro Imaoka, of Unity Church of Tokyo. The programme was as follows: (1) Prelude; (2) Opening Sentences; (3) Hymn ("Cast thy bread upon the waters"); (4) Responsive Reading (I Corinthians xIII); (5) Solo by Miss Sacko Kayahara; (6) Recitation of a poem; (7) Meditation; (8) Chorus (by the students of Japan Women's College, Showa Women's College and Seisoku High School); (9) Recitation ("The Seventeen Articles Constitution," by Prince Shotoku, ancient Buddhist prince of Japan); (10) Hymn ("There is a gate that stands ajar"); (11) Address by Mr. S. Imaoka ("God or Man"?); (12) Buddhist Hymn ("The life, the soul, that is eternal"); (13) Closing Prayer; (14) Postlude.

After the service, Reverend Michio Akashi reported announcements, in which greetings from abroad were read; they were from Doctor S. Radhakrishnan, Vice-President of the Indian Republic; Rev. Kielty, of the General Assembly of Unitarian and Free Christian Churches of England; Rev. Klotzle, of the Universalist Church of America; Rev. Kring, of the American Unitarian Association; and the Headquarters of J.F.R.F. in The Hague, Holland.

After lunch, from 1 p.m. to 5 p.m. we had "Expoundings of Opinions and Discussions." The subjects expounded and discussed and their expounders were as follows: (1) "The Signifiance and Mission of Free Religion," by Prof. Ichiro Hara; (2) "On Pure Buddhism," by Prof. Bunya Masutani; (4) "On the Cults newly founded after the end of the War," by Prof. Ikuta Tsurufuji; (5) "Religion and Education," by Prof. Gido Unde; (6) "Religion and International Peace," by Dr. Masao Chnishi; and (7) "Religion and Politics," by Rev. Seikyo Saito.

CINEMA

Again *La Continentale*, Tottenham Court Road, is showing an Eisenstein film, and probably his greatest, *Battleship Potemkin*.

In 1905 mutiny broke out on this ship, lying off Odessa, in the Black Sea. The film shows how the sailors took command of it, how the people of Odessa joined in sympathy with them, paying for it with many lives, and finally how other ships of the Black Sea Fleet allied themselves with the mutineers. The film was made in 1925-26, and therefore had no sound-track, but an effective musical accompaniment has now been added. It has been said, in another connection, that "the stature of a man is judged by what he does with what he has." Compared with the film-makers of to-day, Eisenstein had little indeed, but did a great deal with it. Some of the photography alone could scarcely be surpassed to-day. *B.L.*

UNITARIAN HOLIDAYS ABROAD

HOLLAND, Festival of Arts (June 19-26), SOUTH SWITZERLAND, NORWAY and CENTRAL SWITZERLAND (July and August). Write Rev. G. Parkinson, 32 Windsor Road, Doncaster.

Halifax and Huddersfield: On Saturday, January 16, at Northgate End Chapel, Halifax, the two congregations, Huddersfield and Halifax, joined in a Welcome Service and Meeting for their new minister, the Rev. J. B. Tonkin and his wife, the Rev. Ada Tonkin. We were very pleased that many friends from neighbouring churches in the Yorkshire Union and from churches of other denominations in Halifax and Huddersfield joined us on this happy occasion. They swelled the number taking part in the Service, and sitting down later to tea, to about 140.

The Service was conducted by the Rev. Dr. R. W. Wilde, of Leeds. Addresses of welcome were made on behalf of the two congregations, the Yorkshire Unitarian Union, and Free Churches in both towns.

Mr. Tonkin was appointed to the new joint ministry of Halifax and Huddersfield in December on his return from Sydney, Australia. He has also held ministries in Vancouver, British Columbia, and at Lydgate, near Huddersfield, Wakefield, Oldham, Nantwich and Crewe, and Warrington. Mrs. Tonkin has held ministries at Victoria and Vancouver, British Columbia, and at Dewsbury and St. Helens.

The joint ministry agreement between Halifax and Huddersfield opens a new chapter for both churches. *C.E.K.*

DEATHS

EVANS—On January 14 at Green Hill, Carmarthen, suddenly, aged 64, Walter Stuart Evans, Lieut-Col., R.A.M.C. (Retd.), only son of the late Walter J. Evans, Principal of the Presbyterian College, Carmarthen, and of Annie Wright Evans.

FURNIVAL-JONES—On January 19, 1954, Kathleen Furnival-Jones (née Sedgfield), of 53 Temple Fortune Hill, London, N.W.11, widow of Edward Furnival-Jones, F.C.A., in her 75th year.

MATTHEWS—On January 20, 1954, at Islington, suddenly, Herbert H. Matthews, aged 78; second son of the late Rev. J. H. Matthews.

LUCY JUDGE GIBSON

On Wednesday, December 2, on her hillside property at Olinda, Victoria, where she had been living alone for 12 years, Mrs. Lucy Gibson collapsed while burning off in preparation for the bush-fire danger in the summer and perishing in the fire. She was in full possession of her mental and physical vigour at the age of 81. As a student at Girton College she took the Classical and Oriental Tripos, making a special study of Sanskrit, which she continued under Professor Delbruck, of Jena University. In 1912 she came out to Australia with her husband, W. R. Boyce Gibson, on his appointment to the Chair of Philosophy at Melbourne University. At his death in 1935, she came over to England to make a home for her son, Rev. Colin Gibson, at Mexborough, Yorkshire, and for a short while at Buxton, returning to Australia in 1941. She was a member, as her husband had been until his death, of Melbourne Unitarian Church, whose minister, Rev. Victor James, conducted the Cremation Service.

MRS. WHETTON

On December 29 Mrs. Sarah Ann Lowe Whetton died at her home in Southsea in her 82nd year. The cremation service took place at Southampton on January 1, Mr. J. R. Sturges officiating.

Sarah Whetton was attracted to Unitarianism during the early years of the first ministry of the late Rev. George Thompson and for over 40 years was actively associated with the High Street Chapel, for part of that period as President. She was one of the most active workers for the John Pounds Homes for Girls and was a representative to the Southern Unitarian Association. As a young woman she was a militant suffragette and until recently held office in various women's organizations.

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

WHAT UNITARIAN YOUTH IS DOING

By Nora Jackson

(National President of the Unitarian Young People's League.)

PLENTY of news is coming in about the winter's activities in the U.Y.P.L. We should like to receive news from other groups, too.

The Regions

At the East Cheshire Region Rally at Stalybridge on November 7, seventy young people divided into two groups to hear Mr. John Ratcliffe on "Drama" and Rev. Eric Wild on "Branch Programmes," followed by interesting discussions and a play reading by four of Mr. Ratcliffe's group. Miss Shirley Roberts, U.Y.P.L. International Secretary, conducted the Sunday evening service, and Mr. Frank Walker, of Flowery Field, gave the address. At the North-East Lancashire Region's Rally at Chorley on November 28 members mended hymn books and cleaned and polished the Chapel, and after spending the night in a hostel returned for Sunday morning service conducted by the Region President, Miss Audrey Hennell. Rev. Islwyn Pritchard spoke about the Church as a family, each age group having its special problems. Holding fast to the ideals of our youth, and adding the experience of middle age, we should achieve a calm and sublime old age and complete an abundant life. The visit stimulated interest in youth activity at Chorley. Another Rally intended to encourage interest in youth work was the Yorkshire Region Rally at Rotherham on November 14. After a short service conducted sincerely and effectively by Miss Dorothy Greenhalgh, of Rotherham, Mr. Raymond Hodkinson, U.Y.P.L. Asst. General Secretary, demonstrated some methods of running discussions in Branch Programmes, and the evening concluded with a social and sing-song.

Christmas parties are always fun and young Unitarians' parties are no exception. East Cheshire Region's Party at Oldham on December 12 enjoyed excellent catering by the Oldham ladies. Members attending the North-West Region's Christmas Party at Swinton were impressed by the Annual Carol Service, which was followed by progression table games, the tea, and dancing. Every Branch in the North-East Lancashire Region was represented among the fifty young people meeting at Bury on January 2 for the Region Party. The National and Regional Presidents together conducted the Service of Praises. For a "Hum and Buzz" Session, said to be the modern equivalent of a Victorian conversazione, the company divided into groups which discussed spontaneously many topics, among them smog, holidays, horoscopes, international experiences and I.R.F., television, and church attendances. Members moved from one group to another instead of remaining in one all the time. There followed a hot meal, a sing-song, dancing, and humorous entertainment. The Midland Region Party at West Bromwich on January 9 enjoyed an excellent tea and a lively social.

The Branches

Swinton Branch reports well attended meetings twice a week. Tuesday is devoted to recreation—dancing, table tennis and deck quoits—and Sunday to talks, discussions and recorded music. In a discussion series on "Youth in All Walks of Life" well known local personalities are speaking on subjects such as "Youth in Industry," "Youth in the Courts," "Youth and Books." At Newchurch Branch twenty young people meet regularly in the Rev. Basil Short's house on Sunday evenings. At their Supersonic Social all dances and games were named in keeping with jet propelled flight. Bury, Platt, Rawtenstall, Renshaw Street (Manchester), and Swinton Branches have taken various parts in the seasonal sales of work at their churches. Hindley Branch has been giving concerts for chapel funds and in its programme includes instruction in ballroom dancing, physical training and Ju-Jitsu. At Renshaw Street's Camera Club members develop and print their own photographs and are now building an enlarger. The Waverley Road (Birmingham) and West Bromwich Branches have met each other frequently for table tennis contests. Many Branches are now rehearsing for the Ninth Annual U.Y.P.L. Drama Festival to be held at Dukinfield on April 2 and 3, among them Doncaster Branch which has chosen a play by a local writer.

AN APPROACH TO YOUTH WORK II.

By Dudley Richards

MY article in the October *Youth Supplement* called forth, so far as I am aware, no criticisms from readers. I shall assume that this was because there was nothing to criticize. A large assumption, no doubt. But let me recall my general conclusions. I suggested that before we talk about the irresponsibility of young people, we must first consider the extent of our responsibility for the condition of the world in which they are growing up. And I ended by saying that it is our duty to help our young people to develop a sense of responsibility, in the light of our own successes and also of our failures.

How are we to do this? Well, we are not to give up the business of criticism entirely. But our criticisms must be made judiciously and at the right time. We must avoid sweeping, all-including judgments. When some older members of our churches pass their opinion on the U.Y.P.L. you would imagine that all the members of this organization had the same aims and desires and always did the same things. This, of course, is no more true than that they are all of the same height or that they all wear the same clothes.

The Unitarian Young People's League includes in its ranks a number of feather-headed giddy young people bent chiefly on their own pleasure. It also includes a number of young men and women of fine character who are devoted to the cause and give it faithful and intelligent service, consecrating to it a very large portion of their leisure time. The work of these latter members of U.Y.P.L. is not helped by sweeping criticisms. They need, and they deserve, support and appreciation.

But our young people, too, must avoid sweeping judgments. Many of them are adult in years and old enough to hold important and responsible posts in various forms of employment. They are old enough not to talk about the older members of our churches as though they all felt alike and acted alike. There are, thank heaven, sensible and considerate elders in our churches who remember the enthusiasm, the impatiences and the impetuosities of their own youth and want to do all they can to help our boys and girls to solve their problems, and to have a full and satisfying life.

Now, one means of assisting our young people to develop a sense of responsibility is to teach them to be sober and sympathetic in the comments which they make on other people and their actions. We would all agree that the best kind of teaching is by example, and that teaching is little good if it is not reinforced by example. There is a responsibility of the tongue and the heart: if we wish our children to acquire it, we must display it to them in our choice of words, and even in the expression of our faces. Responsible thought, responsible speech, responsible action—we can teach these things to our children and our young people if we think, speak, and act responsibly ourselves.

I do not myself believe that boys and girls usually resent criticism. What they dislike, very naturally, is criticism from afar, criticism by older people who do not know them and have no wish to help them. My experience is that juniors are very glad to have the guidance of sympathetic and friendly seniors and that they will take suggestions from them.

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 31, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30, Dr. H. J. MCLACHLAN, 6.30 Women's League Service, Mrs. J. D. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, ——
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30 Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Rev. F. A. BULLOCK
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RAINDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. S. R. MARTIN, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BURTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BURTLES, 6.30, Miss BRADFIELD
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, ——
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. W. HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWIGG
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 3, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKEN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. FRED COTTIER
DERBY, Friar Gate Unitarian Chapel, 11, Rev. A. D. WILLIAMS, 6.30, Mr. T. GREGORY
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STONES
HALIFAX, Northgate End, 10.45, Rev. J. B. TOWERS, 6.30, Mr. H. S. WILKINSON
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Mr. E. V. WALTON
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, Rev. J. B. TOWERS
HULL, Park Street Church (Unitarian), 6.30, Rev. DUDLEY E. RICHARDS
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PYPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELDS
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——
LEICESTER, The Great Meeting, Free Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEYCESTER, Vernons Hill, Garston Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCILWRAITH
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Booth Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURRAY
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. BRIAN GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDWELL PRICE
LONDON, Hill Street, Edgware Road, 6, Rev. WALTER M. LOWE
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GOSNEY
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DENNIS P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. D. P. OSBORN (also 2nd Sunday in the month at 6.30)
LONDON, Ilford High Road, 6.30, Rev. WILFRED WADDINGTON
LONDON, Kingston Unitarian Church, Upper Street, Pentonville Hill, 6.30, London University Unitarian Society
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. W. WADDINGTON
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DANIELS
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. T. L. JONES
LONDON, Wandsworth Unitarian Church, East Hill 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, ——
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREIVE
LYTHAM ST. ANNS (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. ELSPETH R. VALLANCE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. EDMUND A. GIBSON
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30 Mr. ALAN BOWDEN
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSELEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 6, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. W. SCOTT DUNBAR
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, ——
SOUTHEND-ON-SEA, Dunsley Road, 11, Children's Church, 6.30, Mrs. J. WILLIAMS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pentrefelin Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSKI
TORRINGTON, Unitarian Church, 10.45 and 6, Supply
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Cossage Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month). Jan. 31st., Dr. DOROTHY TARRANT
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Mr. B. TIBSTON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Mr. J. L. OATES
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15. —— Mission Telephone LX 3321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BUTTERSBY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BUTTERSBY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW COLEDGE
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOLLIFFE
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidall's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MARNUS C. RATTER

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The General Assembly of Unitarian and Free Christian Churches

ANNUAL MEETINGS

London: Tuesday, April 27 to Friday, April 30

PRELIMINARY NOTICE

THE ANNUAL MEETINGS of the General Assembly will be held as above. The formal notice has been sent to all Ministers, Church and District Association secretaries, etc. The Annual Business Meeting will be held on Wednesday, April 28, at Conway Hall. Resolutions intended for the Agenda must be sent in writing 28 clear days in advance, accompanied or quickly followed by the names of mover and seconder. There is no Council Election this year.

NOTICE OF RESOLUTION

The Council give notice of the following Resolution to be moved at the Annual Meeting:—

"That Clause 9 of the Constitution be amended to read as follows:—

9. CONSTITUTION OF THE COUNCIL

The Council shall consist of not more than 54 members selected as follows:

21 Members (namely 14 lay and 7 ministerial) to be elected triennially by the Assembly at their Annual Meeting in accordance with By-Laws to be made as hereinafter provided.

1 Member each to be appointed by not more than sixteen such Representative Associations covering Great Britain as may in the first instance be approved by the Provisional Council, and, after the first meeting of the Assembly, as may be approved from time to time by the Assembly on the recommendation of the Council. A Representative Association may for the purposes of this Rule consist of more than one Association.

1 Member to be appointed by the Non-subscribing Presbyterian Church of Ireland.

3 Members to be appointed by approved Societies who shall, unless and until otherwise determined by the Assembly on the recommendation of the Council, be the Sunday School Association, the Women's League, and the Unitarian Young People's League.

1 Member to be appointed by the Governing Body of the Presbyterian College, Carmarthen.

1 Member to be appointed by the Governing Body of Manchester College, Oxford.

1 Member to be appointed by the Governing Body of the Unitarian College, Manchester.

6 Members to be co-opted triennially by the Council.

4 Honorary Officers.

The Council shall be deemed complete and duly constituted, pending the election or appointment of members by the bodies or persons entitled to elect or appoint members, provided that at least 21 members have been elected to the Council. Members elected or appointed by any bodies or persons shall be elected or appointed for three years, or until their successors have been elected or appointed.

and further, that Clause 3(d) be amended by deletion of the words: "on any matters, except the election of their Representatives on the Council" and the addition of the words "and to speak thereat."

N.B.—The CONSTITUTION will be found on pages 16-21 of the Year Book.

PUBLIC MEETING

April 29, 1954

This Meeting will be devoted entirely to the discussion of matters of Public Interest and Concern.

Resolutions on such matters should be sent to me *not later than March 6, 1954.* The Standing Orders Committee will select a number to be placed on the Agenda of the Meeting.

This experiment in no way affects the submission of Resolutions to the Annual Business Meeting, but with a number of important denominational resolutions to be considered little or no time will be available for other matters.

14 Gordon Square,
London, W.C.1.

John Kielty,
Secretary.

UNITARIAN FREE CHURCH
OXFORD STREET, ACCRINGTON

AN APPEAL

The Church and Sunday School buildings have been attacked by dry rot, and extensive reconstruction, estimated to cost £2,000, is necessary. A total of £1,150 is now available and a further £200 by the end of the year.

The congregation would appreciate a helping hand from friends far and near in its struggle to maintain the Unitarian cause in Accrington, which was founded in 1859.

Donations will be gratefully received and acknowledged by the treasurer:

MR. T. A. WEBSTER,
55 BALMORAL ROAD, ACCRINGTON, LANCS.

This appeal has the support of the General Assembly and the North and East Lancashire Unitarian Mission.

ACCOMMODATION

KINDLY CONSIDERATE PEOPLE comment on happy atmosphere at Normanhurst. Informative brochure free (21 illustrations). Warm, congenial private hotel used by Unitarians, Quakers, etc. Convalescents welcome (breakfast in bed). Twin-bedded 4½/6½ gns., Singles £5 18s. up; including full board, early tea, coffees; heating in bedroom (central heating everywhere). Singles Annexe £4 4s. Meat or simple Vegetarian diet. No lift. Slumberlands; h. and c.; two well-appointed Lounges. NORMANHURST P/HOTEL, Sea-front, St. Leonards, SUSSEX. Opposite covered walk; near Sun-Lounge Orchestra, also London Philharmonic. Also booking for summer 5½/8 gns.

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